THE KINGS Medicines for the Plague,

Prescribed for the yeare 1604. by the whole Colledge of Physitians, both Spirituall *and Temporall.*

And now most fitting for this dangerous time of Infection, to be used all *England* over.

LONDON,
Printed for *Henry Gosson*, and are to be sold by *F. Coules*, at his Shop in the upper end of the *Old Bayly* neare *Newgate* 1636.

The Kings Medicine of the former yeare, against the Plague of the Body.

The first part.

TAke *Sage* of vertue, *Rue*, (otherwise called *Herb-grace*) *Elder-leaves*, red *Bramble leaves*, and *Wormewood*, of each of them a good handfull, ſtamp them all together, and then ſtraine them thorow a fine linnen cloth: & put to the juice a quart of perfect good white Wine, and a good quantity of white wine Vinegar: mingle them all together, and put thereto a quarter of an ounce of white *Ginger*, beaten to ſmal powder, uſe to drink this Medicine every morning faſting (for the ſpace of nine dayes together) the quantity of a ſpoonfull at a time, and this will (by Gods helpe) preſerve you for the ſpace of a whole yeare.

The Kings Medicine for this present yeare against the Plague of the soule, and the effect thereof.

TAke the herb of Vertue, (the doing of good, Psal. 34. 14.) and the herb of Patience (otherwise called a waiting upon the Lord, Psal. 37. 7.) wherewith possesse your soules, Luke 21. 19. In stead of Herb-grace, take another, called Christs grace: and in the place of Elder-leaues, Elders Examples, following and imitating the Elders of Israel, 1 Chron. 21. prostrating your selues before the Maiestie of God. Let not two things be the ingredients of this Spirituall Kings Medicine, which are in the corporall, the Bramble and the Wormewood. Leaue out the proud Bramble, and his leaves, for he would exalt himselfe above the other trees, *Iudges* 9. 15. Secondly leaue out also the bitter wormwood of hate, anger and envie: and according to the counsel of God (the best Physician) Deut. 29. 18. Let there not be among you any root of bitternesse and Wormewood. In stead of these two, take the humble Figgetree and his leaves, who would not exalt himselfe above others, *Iudges* 9. 11. Mingle herein the broad Figge-leaues of lowlinesse, humbling your selves under the mightie hand of God, 1. *Pet.* 5. 6.

5. 6. Couering your good works (as the Figtree his sweet fruit) with the broad leaues of humility. Take of each of those a good quantity, and be abundant in good works, and in the Work of the Lord (as the Apostle speaketh) being filled with all fulnesse of God, *Ephe.* 3. 9. Straine these through the fine strainer of uprightnesse and integritie, walking uprightly, *Psal.* 15. Avoyding all hypocrisie, and laying aside all guile and dissimulation, 1 *Pet.* 2. 1. In stead of white Ginger, put thereunto the hot Ginger of loue towards God & thy neighbour: let it be white and pure, louing without dissimulation, Rom. 12. 9. Further, hot and feruent. Aboue all things, hauing feruent loue among you, 1 Pet. 4. 8. Breake with the stamper of obedience and humility, the hardnesse of thy heart: Let it smite thee as Davids did, make as it were a small powder of it through humility: if to day thou hearest the voyce of the Lord, harden not thy heart, Heb. 3. In stead of white Wine, put to the iuice of these: The perfect white and pure Wine, that is, the blood of Iesus Christ: and the sowre Vinegar of his death and passion: For, onely by the vertue of this, the Medicine must operate. Vse to take in this Medicine euery day fasting: sometime outwardly and corporally (when

in publique calamity it is appointed by the superiour power, to remove a present iudgement) but alwayes inwardly and Spiritually, loosing the bands of wickednesse, taking off the heauie burthens, letting the oppressed goe free: couering the naked, dealing thy bread to the hungry, Esay 5. 8. Vse this (I say) not for the space of nine dayes together, but the whole yeare, yea all the dayes of thy life. So continuing in the Lord, Phil. 4. 1. and being not weary of well doing, 2 Thes. 3. 13. And this will (by Gods helpe) preserue you from the Plague of the soule, and the infection of the world. I say, not a whole yeare; but all thy life time, till against the future resurrection, both with body and soule, thou mayest liue eternally.

The Kings bodily Medicine after Infection.

The second part.

IF it fortune, that one be ſtriken with the Plague before he have taken the former Medicines: then take the things rehearſed and put thereto a ſpoonfull of *Bettony* water, and as much *Scabious* water, and a pretty quantity of fine *Treacle* and temper them well together, and let the Patient vſe to drinke it often, and it will expell the venome or poyſon forthwith. But if the Botch doe happen to appeare, then take a good quantity of *Elder*-leaves, red *Bramble* leaves, and *Muſtard-ſeed*: ſtampe them well together, and make a Plaiſter thereof: apply it to the ſore, and it will draw forth all the venome and corruption.

The second part of the Spirituall Medicine.

IF it fortune, that thou art ſtriken with the Plague, before thou haſt taken in the former Kings Medicine of repentance, then take the things afore rehearſed: and leſt in thy affliction thou wax impatient, put thereunto, not the Balme of *Gilead*, *Jerem.* 46. 11. *But the Spirituall Treacle and Mithridate of the conſideration of Gods will and Providence*, Pſal. 39. 9. opening not thy Mouth becauſe hee doth it: and holding that, nothing can happen vnto thee without his appointment. Further, that thou ſhouldeſt not diſtruſt or deſpaire of the remiſſion of thy ſinnes, of the health of thy ſoule, and of the goodneſſe and power of God the Phyſician; In ſteed of *Betony* water, put thereunto a good quantity of that *Aqua Benedicta*, of that *bleſſed water of Gods mercy*, praying with *David*, *Take away, O Lord, the treſpaſſe of thy ſervant*, 2. *Sam.* 24. 10. *and waſh me that I may be whiter than ſnow*, Pſal. 51. *This will coole the heat of thy conſcience, and comfort thy weary bones.* Adde as much of *the water of life*, Ioh. 4. 10. *which is powred into our hearts by the holy Ghoſt, unto everlaſting life.* Fetch it by prayer, of Chriſt the Phyſician and Doctor of our ſoules: for hee doth

give

give it to quench our thirſt, *John* 4. 14. Put hereunto thy *Baptiſme water*, repreſenting *the blood of Chriſt Ieſus*: It is one of the three witneſſes 1 *John* 5. Aſſuring *thee of the remiſſion of thy ſins*. Leave out *Scabious water*: I meane that Scabby-holy-water, with the *Bulles* and *Indulgences* of the *Anti-chriſt*: for it will make thee to get ſcabs and ſores in thy ſoule, and bee vnto thee, not the water of Life, but the water of Death. Adde alſo a good quantity of that comfortable *Treacle of hope*, with the conſideration of the future glory, being ſure that thy Redeemer liveth, and that thou ſhalt ſee him with thine eyes, *Iob* 19. 27. Mingle and temper thus well together, this Patience, Faith, Confidence and Hope, and let the Patient that is infected with either of them both, vſe to drink this Kings Medicine often: let all his life (in health or in ſickneſſe) be a continuall repentance and Meditation of thoſe things, & it will expell the venome of his ſin, of impatience, diſtruſtfulneſſe, and immoderate feare. But if the filthy botch of impatience, diſtruſtfulneſſe, and immoderate feare doe happen to appeare: then in ſteed of *Elder-leaves*, take a good quantity of Elders examples: the Faith of *Abraham*, Patience of *Iob*, the hope of *David*, and take (my brethren) the Prophets for an example of patience in ſuffering adverſity,

Sam.

Sam. 5. 10. Further, take alſo the *Muſtard-ſeed* of Gods word, *Math.* 13. 31. with the excellent commandements, admonitions, promiſes, and comforts contained therein: mingle theſe together, conſider upon them, make a Plaiſter of them, apply it to thy ſore, it will draw forth the venome and corruption of impatience, diſtruſtfulneſſe, and immoderate feare. The *Muſtard ſeed*, as *Plinie* doth witneſſe, is both *purgativum*, & *Curativum*, it purgeth the body of ill humours, and cureth the venemous biting of a Serpent: Even ſo the Spirituall *Muſtard ſeed* of the Word, purgeth and avoydeth the evill humours of the ſoule, and healeth the venemous biting of that old Serpent the Devill.

Sundry Medicines for the Plague.

Those that feare the Plague, and are not Infected, let them take of this drinke hereafter following, which is wise in every weeke halfe a spoonfull at a time: it hath beene observed, that never any one dyed of the Sickenesse, that did take it in time.

TAke three Pints of *Malmesie*, a handfull of *Rue*, as much of *Sage*, boyle these to a quart: then strain out the herbs, & then take an ounce of *Long Pepper*, *Ginger* and *Nutmegs*, all beaten small in a Morter, and put into the Wine, and boyle it a little, then take it off, and put into it one ounce of *Mithridate*, two ounces of the best *Treacle*, and a quarter of a pint of *Aqua-vitæ*, and put all into the Wine and so keepe it.

The vse of it.

If any be infected, take one spoonefull of it as soone as the party doth presume himselfe infected, luke-warme, and so goe to bed, and sweat two or three houres, and then dry the body well, and keepe warme, and drinke no cold drink, but warme drinke and

Caudels,

Caudels, and Poſſet drinke with Marigold leaues, and flowers, when the party hath ſweat & is well dryed with warme cloathes, and ſo long as the party is ill, take a ſpoonfull morning and euening.

Theſe things ought duly to be looked unto, *viz.*

IT is very conuenient that you keepe your houſes, ſtreets, yards, backſides, ſinks, and kennels ſweet and cleane, from all ſtanding Puddels, Dunghils, and corrupt moyſtures, which ingender ſtinking ſauours that may bee noyſome, or breed Infection: nor ſuffer no dogges to come running into your houſes: neither keepe any (except it bee backward in ſome place of open ayre, for they are very dangerous, and not ſufferable in time of ſickneſſe, by reaſon they runne from place to place, and from one houſe to another, feeding vpon the vncleaneſt things that are caſt forth in the ſtreets, and are a moſt apt cattell to take infection of any ſickneſſe, and then to bring it into the houſe.

For ayring your Roomes.

Ayre your ſeuerall Roomes with Char-

coles

cole-fires, made in ſtone pans or Chafing-diſhes, and not in Chimneyes: ſet your Pannes in the middle of the Roomes: ayre euery Romeonce a weeke (at the leaſt) and put into your fire a little quantity of Frankincenſe, Iuniper, dried Roſemary, or of Bay-leaves.

To ſmell to.

The root of *Enula-Campana*, ſteeped in Vinegar, and lapped in a Handkercher, is a ſpeciall thing to ſmell vnto, if you come where the Sickneſſe is.

To taſte or chew in the mouth.

The root of Angelica, Setwall, Gencian, Valerian, or Sinamon, is aſpeciall preſeruatiue againſt the Plague, being chewed in the mouth.

To eat.

Eat Sorrell ſteped in Vinegar, in the morning faſting, with a little bread and butter: Sorrell ſauce is alſo very holeſome againſt the ſame.

To drinke.

Take *Rue*, *Wormwood*, and *Sabine*, ſteept in

Ale

Ale a whole night, and drinke it fasting every morning.

Another.

The root of *Enula-Campana*, beaten to powder, is a speciall remedie against the Plague, being drunke fasting.

Another.

If any feele themselves already infected, take *Angelica* water mixt with *Mithridatum*, drinke it off, then goe to bed and sweat thereon.

Another speciall Preservative.

Take an Egge, make a hole in the top of it, take out the white and the yolke, and fill the shell onely with Saffron, roll the shell and Saffron together, in embers of Charcoles vntill the shell war yellow: then beat shell and all together in a Mozter, with halfe a spoonefull of Mustard-seed: Now so soone as any suspition is had of Infection, dissolue the weight of a French Crowne in ten spoonfuls of Pottet Ale, drinke it luke-warme, and sweat vpon it in your naked bed.

Drinke for ordinary Dyet.

So neere as you can, let the Patients ordinary drinke

drinke be good ſmall Ale of eight dayes old.

For Vomiting.

Vomiting is better than bleeding in this caſe, and therefore provoke to Vomit ſo neere as you can.

To provoke Vomit.

Take three leaves of *Eaſtrabecca*, ſtamp it, and drinke it in Rheniſh wine, Ale, or Poſſet Ale.

For Purging.

If the party be full of groſſe humours, let him bloud immediately upon the right arme, on the Liuer veine, or on the median veine, in the ſame arme: ſo as no ſore appeare the firſt day.

A very wholeſome water to be diſtilled.

Steepe *Sorrell* in Vinegar foure and twenty houres, then take it out, and dry it with a linnen cloth, then ſtill it in a Limbeck, drink foure ſpoonfuls with a little *Sugar*, then walke upon it till you ſweat, if you may: if not, keepe your bed, and ſweat upon it. Uſe this before ſupper on any evening.

If the Patient happen to be troubled with any Swellings, Botches, Carbuncles, let him

ſweat

ſweat moderately now and then.

Outward Medicines to ripen the Sore.

Take the root of a white Lilly, roſt it in
good handfull of Sorrell, ſtampe it, and appl
it thereto very hot, let it lye foure and twenty
houres, and it will breake the ſore.

Another.

Take a ſmall quantity of Leauen,
handfull of Mallowes, a little quantity o
Scabias, cut a white Onyon into pieces
with halfe a dozen heads of Garlick, boyl
theſe together in running water, make
Poultus of it, and then lay it hot to the ſor

Another.

Take a hot Loafe, new taken forth of th
Oven, apply it to the ſore, and it will doubt
leſſe breake the ſame: but afterward bur
the ſame Loafe deepe enough in the ground
for feare of any Infection: for if either Dogs
or any other thing doe feed thereon, it wi
infect a great many.

For Ayring Apparell.

Let the Apparell of the diſeaſed perſon

e well and often washen, be it linnen or
oollen: or let it be dryed in the Sunne, or
ver Pans of fire, or over a Chasingdish of
Coales, and fume the same with Frankin-
ense, Juniper, or dried Rosemary.

To preserve from the Infection of the Plague.

Take Garlick, and péele it, and mince it
mall, put it into new milke, and eat it
asting.

To take the Infection from a house infected.

Take large Onyons, peele them, and lay
ree or foure of them upon the ground: let
hem lie ten dayes, and those peeled Ony-
ons will gather all the Infection into them
hat is in one of those Roomes: but bury
hose Onyons afterward deepe in the ground.

Against the new burning Feaver.

If the Patient be in great heat, as most
ommonly they will: take of fair running
ater a pretty quantity: put it on a Cha-
ingdish of Coales, then put thereinto a good
uantity of Saunders beaten to powder, and

let it boyle halfe an houre between two dishes: that done, put a couple of soft linnen clothes into a dish, wet the clothes well in water and Saunders, and apply the same so hot as you can suffer it to your belly.

To procure sleepe to the sick Persons that are diseased, either with the Plague or the hot Feaver.

Take of womans breast-milke a good quantity, put thereunto of the like quantity of Aqua-vitæ, stirre them well together, and moysten therewith the Temples of the Patient, and his Nosethyls, lay it on with some feather, or some fine thin ragge.

Butter-milke in this contagious time is generally holsome to be eaten, and is a good Preservative against either the Plague or the pestilent Feaver.

A Prayer for thoſe that are not Viſited.

O My moſt mighty and mercifull Lord God, in whoſe hands are health and ſickneſſe, who at thy pleaſure canſt kill and comfort: I doe confeſſe that my ſinnes call lowder for Juſtice, then I can cry for mercie, and I deſerue all Plagues and punishments in this life, and the Plague of Plagues in the life to come, damnation both of body and ſoule: but Oh Lord, bee thou more mercifull, then I can be ſinfull, and in Jeſus Chriſt bee reconciled vnto me, and purge mee, and cleanſe mee from all my ſinnes: and I beſeech thee Oh heauenly Father, at whoſe Commandement the Angels paſſed ouer the houſes of the Iſraelites, when it ſtruck the Egyptians, (if it be thy bleſſed will) that this preſent ſickneſſe may paſſe ouer me and my Family. Alſo doe confeſſe, Oh Lord, that I and others haue deſerued the Plagues of Egypt: but Oh Lord, howſo-

euer keepe vs from the greatest Plague, which is hardnesse of heart: and if it be thy pleasure, with-hold thy heauy hand from vs: Doe not correct vs in thine anger, nor yet chastise vs in thy heauy displeasure, but in thy mercy release vs, and if it be good vnto thee, that I and others should taste of this bitter Cup, strengthen our Faith, encrease our Hope, augment our Patience, that so wee may rest in thy peace, rise in thy power, and remaine in thy glory, and that for Christ Jesus sake in whose name we further call vpon thee, Our Father which art in Heauen, &c.

A prayer

A Prayer for those that are Visited.

O Lord God, thou best Physitian, both of our soules & bodies, who canst bring to the Graue, & pull back againe whom thou pleasest, which wert moued at the Prayers of Moses for others: at Ezekiah for himselfe: O Lord heare me for others, others for me, and all of vs for thy Son: and looke with the eye of mercy vpon mee whom it hath pleased thee at this time to visit with the Plague and sickenesse. O Lord, I am held in thy fetters: O thou which hast bound mée, loose me, and if it tend vnto thy glory and my good, restore my health vnto mée. O Lord, I haue been an vnprofitable seruant all my life time: O thē let me not then be bereft of the life of nature, when I begin the life of grace: but if thou hast disposed of mée otherwise, increase my Patience with my paines: shew thy Strength in sustaining my weakenesse:

and be my ſtrong fortreſſe in this houre
my tryall: giue me grace to apprehend, an
apply all the merits and mercies of Chri
vnto my ſoule: and oh Lord, let thy Com
forter oppoſe the Tempter, in ſuch a me
ſure, that he may not preuaile againſt me
but as thou makeſt me like Lazarus, full
ſores, ſo alſo let thy Angels carry mee in
Abrahams boſome. Oh Lord, I intreat, le
mee obtaine euen for his ſake, for whos
thou haſt promiſed and bound thy ſelfe, t
heare and helpe the afflicted, euen thy Sonne
and my Sauiour, Chriſt Jeſus: To
whom with thee and thy bleſſed
Spirit, bee all
praiſe, &c.

FINIS.